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INDIA.

BENGAL.

Mr. May's *Report of the Native Schools at Chinsurah, &c. during the Quarter ending 31st December,* 1816.

Since the close of the last quarter two new schools have been established; one under the patronage of the Rajah at Burdwan, and the other under the patronage of Bissumbhor Haldaur, a rich native, resident at Chinsurah. The Rajah's school is situated at Khornam, about fourteen miles on the way from Chinsurah to Burdwan. It was opened on the 9th of October, and is now in a very flourishing state, having 188 on the list, of which number 100 generally attend. On my first visit in October, I had the pleasure to see 136 present; and on my last visit at the beginning of this month, I saw 114 present. There is another school opened by some persons in the village, who objected to their children's writing the board lessons, and wishing their children to be instructed in arithmetic only, have sent their children to this school, and employed a man to teach them. I saw the school as I passed; there were ten or twelve children, and the teacher sitting in the midst of them, smoking his hookah. This school being very far inland, it is not possible to visit it so often as could be wished. The other school is at Nowparah, a village containing many inhabitants, who are very poor; and they report, that more than 100 children will attend as soon as the harvest is over, as nearly all the children are employed by their parents to assist them in this work. There are only thirty-six names on the list, and about thirty have attended during the latter part of the month of December. Bissumbhor Haldaur Baboo has consented to bear the expence of a school in this village, which belongs to him. The school was opened on the 10th of December.

The school at Mullicker Baug has been broken up by the Zemindar of the village. He took the teacher to his house, and

beat him it is said, and forbad him to teach the school in his village, saying, that there was one already. This has been done at the instigation of the old teacher, who constantly came and abused us whenever we visited the school; and when we were not there he would come and abuse the teacher, and beat the children. On one occasion he came and abused me, and lifted up his hand to strike me, but I told him to take care not to do this; and asked him, if he, being an aged Brahman, were not ashamed of his conduct before all the children and people present. The villagers seeing him so angry, and ready to strike me, drew him away. When the school was broken up, the parents and children came and made a complaint against the man who had put a stop to the school, saying, "That those children who had never learned to read and write before, were now learning in our school; and that unless the school was reopened, they would lose all that they had gained." It was therefore removed to the next village, called Doibokpara, and will be found in the General Statement by that name. Seventy boys generally attend, and eighty five names are on the list; some of the villagers also are favourable to the plan.

The general attendance of the central school has varied but little during the last three months, and will be found to be double what it was last year during the same period, when the school was in the Fort. The teacher has resigned his office, because his salary was not so high as some of the village teachers. The reason of this was explained to him; that the attendance at some of the village schools has always been greater than that of the central school, and that he always received more than the other teachers in proportion to the attendance. He has also received a larger reward. This did not give him satisfaction. I have therefore appointed another teacher, and retained him as a writer and examiner of the schools. Forty-two boys have been admitted, and sixty-two have left the school during the last three months.

In the school for teachers there are now thirteen boys. One of the head boys of Beebeehaut school has requested to be added to the number. There will then be fourteen. This is a greater number than at any former period. Many others have applied; but as I objected to teach them English, they would not remain. It would be very desirable if all these boys could be selected from among the head boys of the village schools, could they be prevailed on to leave their native villages. This it is hoped will ultimately be the case, as soon as some of the youths trained up in this school have taken the charge of schools on themselves.

Another boy has been added to the number of those who are learning to paint the board lessons. This is an employment that is beneficial to themselves and useful to others: while they are gaining knowledge from the lessons which they paint, they will in a short time be able to support themselves. It is much to be regretted, that a greater number of these cannot at present be obtained, as the quantity of lessons required is very great. Both the permanent and circulating lessons are daily increasing in numbers.

January 6th, there was a quarterly meeting of the teachers and head boys. There were present, thirty-one teachers, including the extra teacher, and 180 head boys. The teachers were rewarded according to their diligence and good behaviour; and the head boys received each six *annas* for the last three months. Five of the teachers were fined eight *annas* each, for giving in a false report of the daily attendance of the children. I saw two of the teachers alter their register of attendance; and a third had in the morning put down the attendance of the children in the afternoon. Whenever I suspect the truth of the statement, and, on comparing it with my own, find it false, I always state the attendance lower than the general number.

Five petitions were presented to me for new schools, to which I was obliged to give a general answer, saying that at present I could not open any new schools, as the cold season has not yet expired, and this being the time when the attendance is small, and the children coming at a later hour than usual, I thought it best to defer opening any more till February or March, when the weather is warmer, and the children come much earlier. Scarcely a month passes but I receive three or four of these petitions; sometimes a teacher will bring with him a number of boys, to move my compassion and insure his own success; sometimes two or three of the villagers will come with the teacher, and plead for themselves and for him; at other times I have been met on the way, when visiting the schools, and requested to open a school in their village. Not long since, three or four persons came three days' journey, to request that I would establish a school near Cutiva; I told them the distance was so great that I could not superintend them, but I directed them to apply to the Missionaries of Serampore, two of whom were then with me, and they made their application directly.

A number of head boys have left the schools during the last three months; some are gone to be employed by their friends, and others to learn Persian. This is what we must expect, as they are the best boys in the school. Others have been appointed in their stead, but this must necessarily retard the progress of the children, as they have the business of monitors to learn before they can act as such; so that while the monitors are thus succeeding each other, we must expect that some will not be so expert as those who have preceded them.

The schools have been visited by me and my assistants as often as possible. It must be however observed, that our visits have not been so frequent as they were during the preceding quarter. The numerous holidays that have occurred, the loss of my convenient little boat on the 20th of November, and the severe indisposition of one of my assistants, who was taken ill in the latter part of that month—these are the causes that have interrupted the frequency of our visits this quarter. The loss of my bouleah has been much felt, as it was very useful to me in visiting the schools. It prevented a deal of trouble and imposition, arising from being obliged to hire a common pansway at a greater expence; and I found it necessary

frequently to have two boats, as myself and one of my assistants had sometimes occasion to be out both in one day. A boat is a very necessary appendage, as nearly all the schools are on the river side, and we are obliged to sleep one night, and sometimes two, in the boat.

From the general statement it appears that not more than 1886 lessons have been committed to memory during the last three months. This has arisen partly from the want of new lessons to give them, and partly from the late attendance of the children during the months of November, December, and January; the cold is so great that they seldom assemble much before eight o'clock. It is, however, pleasing to observe their attention to these lessons. Lately, at one of the schools, a particular lesson was enquired for by the boys; they were asked how they knew there was such a lesson; they replied, "that having been to the house of a friend in the next village, the boys of the family repeated this lesson, and asked them if they knew it." The central school still retains the first place for committing lessons to memory.

The teachers report 148 absent last month on account of sickness. The number of those who have been removed by death is only ten; last year the number amounted to 78. There have been 312 admitted, and 315 have left the schools during the last three months. There are still seven girls who continue to learn in some of these schools; they are not mentioned in the general statement.

The general attendance of last month in 28 schools is 1895. There has been no addition made to the number of schools, so that a small part of the increase of expenditure has been incurred, not for the increased number of attendance, but for other objects. Only one visiting assistant was employed in December; another is required, and will be employed, as soon as a person with suitable qualifications can be found; and if the attendance of the children continue to increase to the end of June, as they did last year, the whole of the sum will be required.

Extracts of a Letter from Mr. May, *Missionary at Chinsurah, dated 16th May,* 1817.

Captain Weatherhead paid us a short visit yesterday, and said he should be happy to be the bearer of any communications to the Society. The schools under my charge are going on quite as well as could be expected. Some improvements in the plan have taken place, and more are in contemplation. The schools are now 27 in number; and the attendance at these schools 1,600, and the number on the books 2,000; an increase may be expected in the ensuing month. The Brethren Pearson and Harle paid a visit to some villages up the river last week. I have sent a Report of their

visit to the Commissioner; and Brother P. has enclosed a copy of the Report in this packet, with some additional particulars.

On the 6th of May, a society was formed in Calcutta, for the publication of elementary books for the use of the native schools. This was highly necessary, and will be a useful and valuable society.

By Captain Weatherhead I have sent specimens of my painted boards. One of the small boards contains the alphabet and vowels in the written character, and a collection of contractions at the top in the printed character; in the middle and at the bottom of the contractions, are the marks used in the native accounts, from a quarter of a *pice* to one *rupee*. The other small board contains an arrangement of words in columns, painted from a card printed at Serampore. The two large boards contain the Pholas and the Banaan, which is painted in the written character on the largest board.

I am at present rather in better health than I have been for some time past. I shall continue to preach twice on the Sabbath in the settlement church. The Dutch inhabitants expect the place will be given up by the English within two months. How far this change may affect us we know not. We have a Missionary prayer-meeting once a month, and a weekly prayer-meeting in our hall every Friday; when the Brethren Pearson and Harle take their turns in prayer, and giving a short address. We have also a prayer-meeting on the last Monday in the month, to implore the special blessing of God on the success of our efforts among the children in the schools. This was only commenced last month, and is confined to ourselves alone. Our Sunday school is attended by a few children, generally from 18 to 20.

With regard to schools in general, I think they are likely to increase; and we shall want more help from England as soon as possible. I should be glad to have another person associated with Brother Pearson and myself at Chinsurah. Within these last three years, I believe, nearly 100 schools have been established, and I hope they will soon encrease to ten times that number. The School-book Society, and the pamphlet on the subject of schools, published by the Baptist brethren at Serampore, are likely to rouse the public attention to this subject. The government has very generously given me 200 *rupees*, as a compensation for the loss of my boat, in which I was accustomed to visit the schools. It cost me about 250 *rupees*, including repairs. I have lately purchased another, which cost 400 *rupees*.

A letter was received on the 1st Instant, from Brother Lee, at Ganjam, that the state of his health was such as to oblige him to make a voyage to England; but a trip to the Cape has, I find, been recommended to him by the brethren at Madras and Vizigapatam. He speaks of coming round to this quarter, for the purpose of taking a passage in some ship about the month of August next. I have offered him accommodation in our house, and invited him to take up his residence with us until his departure from Bengal.

Mr. Pearson's *Report, mentioned in the preceding Letter of Mr. May.*

In order to ascertain, in part, what prospects there might be of opening schools higher up the river, on Tuesday, May 20, Mr. Harle and myself left Chinsurah for Bankipore, about 16 miles distant, opposite which we arrived the same evening. As we passed up the river, we here and there observed the Hindoos burning their dead. One party informed us that they had come one and a half days' journey to the banks of the Ganges. Whilst our milk was preparing for supper we walked on shore; the scenery was solemn and beautiful. It was a fine moonlight evening; Indian huts presented themselves, shaded and surrounded by lofty trees, the cocoa-nut, &c. whose tops were illumined by fire flies, the light of which is larger than that of the English glow-worm. We had not long laid down in our boat before our ears were assailed by the barking of dogs and the hideous screams of the jackal, nor would they cease their contention. Some of the natives, I suppose, unable to afford wood, had left one of their dead on the beach, and in the morning the bones only remained.—Horrid and disgusting sight! The vultures assembled to share their prey, and the natives seemed no way concerned. Before the sun was up we walked to Shoombra, distant about half a mile, and presently, on our entering the village, the brahman's people and children were collected, to whom we made known our objects. They received us kindly, said it was good news, and appeared to be well pleased at the mention of a school, assuring us that 100 or 150 boys would attend. On our return several brahmans, from Bankipore, to whom our arrival had been made known, came to meet us, attended by above 40 boys from that and a neighbouring village, anxious that a school might be established there also. After breakfast, accompanied by this party, we proceeded to Nataghoree, about a mile N. W. Some of the heads of the village being acquainted with our coming, were waiting to conduct us. Here they have a school of 30 or 40 boys (we saw about 20), the sons of those who can afford to pay; many that are poor cannot; consequently their children are left destitute of instruction. There are two other small villages adjoining this, from which, together, we were told 200 boys might be had. The huts being scattered wide, we conceive it improbable that an attendance exceeding 60 or 70 would be obtained. Shortly after our return to the boat, Tarrowreedy, Mustapha, Jemadar (Lord of the Manor) at Shoombra, sent his best compliments, saying that he should be glad if we could call at his house. He received us with much politeness, stating his object in sending, viz. to acquaint us that he should be happy to render his countenance and assistance in establishing schools; said there was no doubt of 100 boys in this village, the people being poor and unable to support a teacher. He offered, moreover, his *poojah* house (where worship is held), which is suitable for the purpose, and would not be otherwise wanted more than three times in the year: if not found sufficiently large here-

after, he would give what ground might be required for building. On our way down the river, in the evening, we called at Chandaree, to the south of Shoombra. The head brahmans, with others, came and entreated on behalf of the poor boys in the village, and expressed much joy on learning that schools might probably be established in that neighbourhood. They say, if we admit all of the poorer class, 150 may be had. Ground, free of rent, for a school, and nearly as many bamboos, now in a temporary house, as will suffice to build one, with any other assistance they can give, were freely offered.—The above villages are at a convenient distance from each other, none exceeding a mile, and at five of them, schools may be formed with every prospect of success.

Extracts of Letters from the Rev. Henry Townley, *dated Calcutta, 24th May,* 1817.

We are all, by the blessing of God, in good health and spirits up to the present time; not idlers, we trust, in the vineyard, yet doing very little indeed, compared with what there is to be done. God is giving us favour in the sight of the British; and we are gradually coming into contact with the natives. We labour hard at the language; and trust we shall obtain the desire of our hearts, and at length be able to preach in Bengal the glorious Gospel of our Lord and Saviour Jesus Christ.

An afflictive and most distressing letter has been received from Brother Milne, dated Malacca, 19th April, 1817, saying, that Mrs. Milne was dangerously ill, and that his own health required change of air, whether she recovered or not; and urging Brother Keith or myself to go there without delay, unless a fellow-labourer was heard of. Brother Medhurst being at Madras, on his way to Malacca*, seems very providential. Lord, send out labourers! it is glorious to die in thy service. Lord, teach us all to work whilst we have health and strength.

There are some accounts recently received from Delhi, of rather a surprising and animating nature. About 500 people are reported to have spontaneously assembled together, to form an agreement to renounce heathenism and embrace the Bible; and not as the effect of preaching, but of the distribution of the Scriptures there some years ago. The report is fully credited, although the precise particulars are not ascertained.

MADRAS.

Extracts of a Letter from Mr. Samuel Render, Missionary at Royapettah, near Madras, dated 2d January, 1817.

I removed to this village on the 27th of last November. It is about four miles distant from Madras, and the same from Vepery.

* Mr. Medhurst embarked for Malacca, on the 20th May, 1817, on board the Fair Trial, who was to sail the same evening. Mr. M. was married on the preceding day to Mrs. Eliza Braune, widow of the late

Tripplecane and St. Thomé are villages situated at the distance of about three miles, on each side Royapettah. In the three places it is supposed there are not less than 40,000 inhabitants, consisting of Malabars, Gentoos, and Moors, besides a number of Europeans. Being anxious to commence my work as a Missionary, I immediately prepared my house, yard, and garden, for schools, and preaching to the Europeans. On the evening of the 8th of December, I preached for the first time in my yard, which, with the veranda, will hold upwards of 100 persons. About 70 persons attended, chiefly Roman Catholics. The greatest attention was paid during the whole of the service. About a year and a half ago, a Scotch gentleman in this neighbourhood, of the name of Harkness, who keeps a boarding school, opened a free school here for the natives. At first many attended, but not being able himself properly to superintend it, the number of scholars were reduced from 50 to about 15. I was invited by this gentleman to come to this place. Six or seven of his boarders come to my house to practise singing, and they form part of my congregation on Sabbath evenings. I lend them religious publications, which they read in their leisure time with great pleasure. The number of children increases daily in the schools, of which I have three; one for those who wish to learn English, one for Tamul, and one for the Telinga language. I hope it will be possible to support these schools in part by subscription. I have already furnished a pulpit, chairs, benches, lamps, &c. for the public worship out of my own little purse: but with respect to the schools, I shall need assistance, particularly if I open one at St. Thomé or Tripplecane, which contain about 2000 families needing instruction, and which, if God should be pleased to preserve my health, I think I might be able to superintend. Thus upon a moderate computation from 4 to 500 children and young men might be instructed. They are anxious to learn English, which appears to be of much more importance than their own language: for they have in it few books worth reading, particularly the Gentoos, who have nothing but their foolish heathen stories, which are calculated to do much harm. The small portion of the Bible which is already translated is extremely scarce, and every useful publication in the Telinga is very dear. No dictionary with an English translation has yet appeared, and the greatest collection of translated words in this language which I have seen does not amount to 3000.

Mr. Campbell, a gentleman in the employ of the Company, has lately printed a grammar in Telinga, intended for the College at Madras and the Government servants. Another Telinga grammar is in the press, which is offered to the public at 12 pagodas, or 4*l.* 10*s.* sterling. As I do not proceed to Ganjam the Tamul will be my principal study, in which language there are greater helps to be obtained by the student than in the Telinga. Having attended a little to the Telinga, I purpose, as it will be useful, to go on with it likewise.

On the 27th of December, news arrived at Madras that the *Pindarees*, who are a lawless set of men, and very numerous, had

and among the rest Ganjam. The report was not credited at first, but every day brought fresh news to confirm the unwelcome intelligence. Troops were immediately ordered off to put a stop to these depredators, whose custom it is to come by surprise upon the inhabitants in the night, plunder, murder, burn, and run away. This they are able to do more effectually by being horsemen. Their horses will carry their riders about 50 miles a day; they are able therefore to do much mischief, and soon be 100 miles from the place. I and my dear wife have much cause for gratitude that we did not proceed to Ganjam. Had we gone as proposed, it is probable we should have arrived there a day or two before it was visited by the *Pindarees;* and, as their attack on that place was sudden and unexpected, might have suffered with many others who have been murdered.

January 1, 1817.—Two very large elephants passed us with ammunition, &c. for the camp at Barthapoor, as well as a number of infantry.

5.—I have now upwards of *ninety* children, boys and girls, in the schools; with a prospect of many more. Mrs. Render intends to teach the girls to sew. I have printed a set of lessons for schools, which are approved, and of which Brother Loveless has taken 15 copies for the use of his school. They are used also by three other boarding schools.

6.—Being the first Monday in the month, and having given notice of my intention the evening before, I began our Missionary prayer-meeting. I gave a short address, and read part of the First Report of the Missionary Society. About 50 persons attended with great seriousness, and afterwards expressed their satisfaction.

12.—A gentleman and lady who have regularly come from St. Thomé to hear the word, very kindly offered me their hall to preach in on the Sabbath mornings. I was thankful for another door thus opened for the gospel, and gladly accepted the invitation. They made it known through the village during the week, and we should have had a numerous congregation had not the Roman Catholic Priest, who acts at present as a Bishop, sent a notice to the people "that if any persons went to hear the Protestant Missionay preach, he would excommunicate them." No baptism, no sacrament, no Christian burial, were dreadful sounds in the ears of the deluded people. He threatened me likewise; but I considered it my duty to go on where Providence seems to have opened a door, which, I trust, no man shall be able to shut. *Thirty* persons attended. My text was, "Remember the Sabbath day to keep it holy."—*Exod.* xx. 8. My hearers were not all Protestants. Roman Catholics here read their Bible, at least they have Bibles, which is a blessing which their brethren in Europe have not, for the most part, been permitted to enjoy. I find the people willing to reason, and to listen to reasoning on important subjects. Love to God as our Creator, Preserver, and Benefactor, and to men as our brethren; how to please God and do good to our fellow-creatures; the benefits arising from truth and honesty, and the duties of parents, children and servants, form the outline of our conversation with the

people, with whom I have frequent opportunities of speaking by means of my teachers. I first get them to acknowledge something good, and then I recommend them to pay attention to it. Our schools are gradually increasing: they now contain 102 scholars, of whom 12 are girls. The greatest part of my English scholars are Portuguese, and are anxious to read the Bible. I give them English tracts, which some of them can read now, and others will read soon; but if I had Portuguese tracts to give or lend, their parents might read them, and no doubt be much benefited.

The Lord has been graciously pleased to preserve us from dangers seen and unseen. Nothing has yet been permitted to hurt our bodies; and as for the trials with which our minds have been exercised, I hope these will be sanctified for our good. I have killed four scorpions. I might have been bitten, but God, who saw it good to afflict me in mind, mercifully preserved my body.

Extracts of Letters from the Missionaries at Madras, dated 12th and 16th May, 1817.

Our heavenly Father is very kind to us. We are all well—we are all busy—we have an abundance to do; and it is the desire of our souls to be spent in our Master's service. We have thought it best to arrange our letters in paragraphs, so that we may transmit a duplicate of one or two paragraphs, when a copy of the whole is not necessary.

The number of our schools might be greatly augmented, were it not for the expence attached to them. We might have thousands of children, but teachers, rooms, &c. all very dear. Indeed, at Madras, every thing is very dear. It was with difficulty the New Testament was introduced; it is now read. Detached parts of the sacred Scriptures are sent to the children on their *cadjan* leaves, which they learn and repeat. School commences with repeating the Lord's Prayer; and on some days in the week they repeat the Decalogue, and the other parts of the Scriptures which they learn.

The very name of *Madras* will convey to your mind an idea that many more Missionaries are wanted here. We were speaking to a respectable civil officer here a few days since concerning the population of Madras; "That (said he) cannot be accurately ascertained, but doubtless there are half a million!" My dear Sir, the Missionaries here are but as a drop to the ocean. Were there only two ministers in *all London*, who preached in their native tongue, there would be a greater proportion of preachers than there are at Madras. Think of Madras. Think of the places all around us; hundreds, thousands—yea, tens of thousands live round about us, who speak the same language.

There are good people in your circle who manifest their love to the souls of men, by distributing good books, such as *Baxter's Call—Alleine's Alarm—Doddridge's Rise and Progress—Bunyan's Pilgrim—Come and Welcome*, &c. &c. There is not a place in the world where they are likely to do more good than at Madras.

enquire earnestly for them. There is a "*noise*" among the people; yea, there is a "*shaking.*" If you can possibly send us copies of the above, I am sure there are many, very many, good people in our dear native country who would rejoice to send them if they knew the urgency of the case. Previous to Brother Knill leaving London, a young lady at Tottenham Court Chapel gave him a number of tracts; and not a week passes but he becomes her almoner to persons whom she never saw. This is the way in which many a pious person might do good: let them know it; we will be their almoners. To do good in this way is recreation to our bodies, relaxation to our spirits, and joy to our souls.

Entreating an encreasing interest in your prayers, and praying for the abundant success of the Society in all its branches, we are, your's, the Society's, the church's, and the heathen's most devoted servants, for Christ's sake.

(Signed) Knill, Richard.
Loveless, W. C.
Mead, Charles.

16*th May*, 1817.

The ship just tarries long enough to take a hasty sketch of our Missionary Auxiliary Society Meeting. O! it was delightful.

On Wednesday, the 14th May, the Rev. Mr. Rhenius, the Church Missionary, preached an excellent sermon from Isaiah, lx. 1. *Arise, shine, for thy light is come, &c.* After the sermon the business of the Society was transacted. Thursday evening, Brother Gordon preached from Isa. xliv. 3 and 4., and truly animating was the service. Brother Loveless prayed on the Wednesday, and the Rev. Mr. Lynch, the Methodist Missionary, on Thursday. Thus we all united in one glorious cause. Our assemblies were composed of various nations and colours. There were present, one Chinese, two Brahmans, and several native Christians. Oh! it was beyond description. The Spirit of the Lord appeared to be felt amongst us. There never was such a meeting in India; yea, perhaps all things considered, there never was such a meeting in the world. The collections amounted to 95 pagodas; a pair of ear-rings, a gold brooch, and sleeve-buttons were also given. Brother Loveless presided at the meeting.

MADRAS MISSIONARY CIRCULAR.

In the 31st Number of the Missionary Transactions is inserted a copy of the first number of the Madras Quarterly "Missionary Circular," which was transmitted to England in manuscript; we have since received a printed copy of this paper, which contains some particulars not inserted in the MS. copy, and which we therefore subjoin.

Bellary.

Schools, &c.

By the last accounts from Bellary, we learn that the Brethren *Hands* and *Taylor* have recently visited these schools.

They were, for the most part, in excellent order, and the children are making great proficiency.—The brethren embraced the opportunity of preaching to the natives and of distributing tracts. On one occasion a schoolmaster was desired to read the Sermon on the Mount to those who were assembled. There was an intelligent Brahman among their hearers, who appeared to understand the meaning of the Scripture read, and even to anticipate the remarks made upon it by the Missionaries. He spoke after the reading of every verse, and they observe that what he said was much to the point.

Calcutta.

I. *Public Preaching.*

Three times a week we proclaim the word of life in English. We have not a large cathedral in which to preach, nor a crowded audience to listen to the truths delivered. The congregation is small—yet we have not forgotten that God "despises not the day of small things." Since we last wrote, the numbers have increased. On the 8th of January an appeal was made to the liberality of our hearers, for defraying the expences attending the fitting up and lighting our place of worship. This produced 350 sicca rupees—leaving us still about 300 rupees in advance. On the 26th, Brother Townley preached a funeral sermon for W. Myers, Esq. and Mrs. Hall, of whose eternal safety we have every reason to hope.

On the 3d of February, we received the Christian and polite letter of the Kirk Session, granting us permission to preach at Dr. Bryce's place of worship whenever we might require it, except when engaged by Dr. B. We have not yet entered upon this new field; the expence that will be incurred in lighting, &c. makes us a little nervous.

II. *Missionary Prayer Meetings.*

These are consolidated with those of our Baptist brethren, and are held alternately at our different assemblies; the one in February, at our place of worship, as well as the others, was well attended.

We have had some conversation respecting an annual Missionary meeting in May, but we know not whether we shall be able to accomplish this object.

III. *Schools.*

If we would destroy the fabric of error, we must undermine it, and we hope to see it fall, never more to be reared. When this is the case, we anticipate no lack of coolies, ready and willing to clear away the rubbish; and there is no fear but God will provide himself skilful masons to build the glorious temple of truth. On the 2d of February we commenced a sabbath school, in which the Assembly's Catechism is taught; 15 children attended, likewise some of their parents.

Bengallee Schools.—Brother Townley is building a school-room that will hold about 100 children. Brother Keith has taken a poojah house for one. When he went to see if it was cleaned out,

to teach them. He was to begin with the painted boards the next day. Drive, O Lord, not only the idols of clay and wood from this house, but from the hearts of those who are taught in it. Brother Townley lately visited Burdwan, where Lieut. Sturard resides. He is a man of God, and devoted to his cause, and has under his care, three schools, each containing upwards of a hundred children.

IV. *Language.*

We are both studying Bengallee, and hope that faith, prayer, and perseverance, will render us successful, as well as Eliot.

V. *Our families.*

The Lord has granted us many mercies in the midst of judgment. Our partners have been both given us again, and are now with ourselves in good health. Brother T. has a fine boy.—"It was ours," says Brother K. "to drink the cup of sorrow; but why should we call it a cup of sorrow, when it was put into our hands by the Father of all our mercies, and the God of consolation? My dear partner was delivered of a fine boy on December 31st; this flower was too beautiful for us, and it soon withered away. The child survived 4 days and 19 hours. The doctor did not expect Mrs. K. to live, but God has had mercy on me and raised her up. Our daily prayer is, that he would give us instead a numerous spiritual progeny." We have only to add, that we have been solicited to preach to the soldiers at Dum-Dum, which will be complied with.

Chinsurah.

I. *Schools.*

There are thirty schools under our charge, containing 1775 children in attendance, and 2663 on the books, supported and sanctioned by Government.* They are formed on a plan, which unites the native mode of education with such parts of the improved system as we have been able to introduce. Two assistants visit the schools every day, which engages all their time. There is also a free school in the Fort, for Portuguese and Dutch children, containing twenty-eight boys and eighteen girls, to which I am Secretary. We have also a Sabbath school, in which there are about twenty-eight children, who repeat catechisms, hymns, and a portion of the sacred Scriptures. The attendance is very fluctuating, from eight to thirty-one have attended, but the usual number seldom exceeds sixteen or twenty. Mr. Harle, an European, has been joined to this Mission; and is preparing to prosecute the arduous labours of a Missionary.

II. *Preaching.*

There is service in the settlement church morning and evening, and a Missionary prayer meeting the first Monday in the month. In the morning, Brother May generally expounds the sacred Scriptures, and preaches in the evening. "With regard to preaching

* This statement is supposed to be taken from a Report of the Schools, of a date subsequent to that given, page 396.

among the natives," Brother May adds, " I can say nothing. My work is confined solely to the superintendance of these schools; and my knowledge of the language is not sufficient to admit of my preaching at present. The schools have occupied so much time as to leave very little leisure for study. As I have now assistance in the work, I hope to devote more time for this purpose. The arrival of Brother Pearson has greatly rejoiced and encouraged me. I pray that the Lord may bless him, and make him a blessing in improving, establishing, and carrying on many schools.

" When I was last at Calcutta, I visited the Hindoo College, in which there are now more than fifty youths, sons of wealthy and respectable natives, who are making considerable progress in the English language. They are instructed in reading, writing, and arithmetic. The general features of the plan is that of the new system of education, with various improvements lately introduced by the Secretary, who is my intimate friend. There is likewise a Persian and Bengalee class. I consider this as a very grand and important Institution, which, under the divine blessing, may be the means of diffusing much useful knowledge among the Hindoos. Two books have been lately published by learned natives. One is against the worship of idols; and the other is entitled, *An Apology for Hindoo Worship*. These works will excite discussion and inquiry, and may prove the means of great good."

Madras.

I. *Public Preaching.*

1*st. Missionary Chapel, Black Town.*—This commodious place of worship was erected in 1810, by the liberal contributions of several valuable friends. This is our principal scene for English preaching. The word of God is expounded twice on the Lord's day and on Wednesday evenings. The numbers that attend, and the attention given to what is delivered, excite our hope and encourage our exertions. There are some pleasing instances of enquiries for religious books, and an observance of family and social prayer in the congregation, which appear like " a shaking among the dry bones." Madras has been for some time favoured with the labours of brethren belonging to other stations. Messrs. Lee, Gordon, and Medhurst have contributed much to the general cause by their active and zealous co-operation. With respect to the natives, there appears a great desire among them to hear the Gospel. Brother Gordon has had frequent opportunities of speaking to many at the Pagodas, &c. They converse without hesitation, and listen with apparent attention. There is a great want of the Scriptures in Gentoo. We expect, however, that this will not long exist, it being in contemplation to print at Madras, if possible, a revised edition of the three Gospels, the Gospel by John, and the Acts of the Apostles. It is expected, that by the time these are distributed, the remaining books of the New Testament will be ready for the press.

2*d. The Fort.*—There are a few soldiers collected together by some friends of Mr. Lynch, Wesleyan Missionary, who lately arrived from Ceylon. At their request we preached at the Fort twice a week, until Mr. L. should take possession of this as a part of his more immediate charge. This was complied with; and since that we have been invited to preach once a week alternately with him, which we do. There is an eligible place for preaching, but it is not at present well attended.

4*th. The Mount.*—There is preaching here every Friday evening. Those who attend are our fellow-countrymen in the army, stationed at this place. Our hopes concerning it are sanguine. There was a want of forms and chairs, which interrupted our labours for some time. A few individuals have exerted themselves, and raised 50 *pagodas* to fit up the chapel. This is a proof of the interest which some there take in divine things, who have made these sacrifices to have the Gospel preached to them.

II. *Prayer Meetings.*

Like our brethren in every part of the world, we have Missionary Prayer Meetings the first Monday in the month. These are well attended. For some time there had been a prayer meeting on Friday evening in the vestry. It was latterly declining; and it has in consequence been removed to a more central situation, and is now held at the house of one of the members. Between 30 and 40 persons attend, and one of the Missionaries gives an address.

Another plan has been lately adopted in addition to this, to excite a spirit of prayer amongst our friends. There are circulating meetings for prayer every Monday at four or five different places in their regular turn, where one Missionary likewise attends; and the person in whose house it is held invites his friends and neighbours to join in prayer, and hear the word of God expounded. This gives us an opportunity of seeing the members of the church and congregation at their own houses, and to animate them in their way to heaven, which had long been a *desideratum;* but which could not be accomplished by the usual mode of visiting, as our other engagements prevent any thing of this nature.

III. *Schools.*

The Free School for Boys.—Since its opening 107 boys have been educated, and 147 are still on the books. The new plan of education is adopted, and much good will, we trust, arise from the institution. The *Free School for Girls* has been only recently set on foot; but the building is reared, and the school was opened on the 8th of April. This exceeded our most sanguine expectations.

The *Native Schools* contain about 250 children. These seminaries are yet in their infancy, but promise fair to be productive of good.

There is an Auxiliary Missionary Society here, established in 1814. The first year it remitted 120 *pagodas* to the Parent Society, the second 150; and the last four months have produced

70 *pagodas.* Several young persons have become collectors to the Society, and if their zeal continue, they will augment its funds.

The Brethren Knill and Mead are learning the Tamul language, and will never consider they have done any thing while this remains undone.

ROYAPETTAH.

In a letter, dated April 14, Brother Render says, "The schools which are under my care contain 160 children, of which number from 110 to 120 attend regularly. In the English and Portuguese school there are 46 Portuguese and Malabar boys, and 16 girls, who read extracts from the bible, and learn Dr. Watts's First and Assembly's Shorter Catechisms. Mrs. Render teaches the girls to sew and mark, in the afternoon of every day. In the Gentoo school there are 16 boys, and in the Malabar 82, who are reading part of the Proverbs of Solomon, and some of the low caste boys different parts of the N. T. These are accommodated in my own garden, and are supported in part by subscription. I preach at St. Thomé every Sabbath morning, where from 20 to 30 persons attend. The congregation at Royapettah, in my own house, on sabbath evenings, is about the same as at the beginning, in point of numbers from 50 to 70. I have printed 2000 tracts in Portuguese and English on the Lord's day. About 1200 are now in circulation."

BOMBAY.

Surat.

Abstract of a Letter from Mr. James Skinner, Missionary at Surat, dated 15th April, 1817.

Since our arrival in India we have closely applied to the language, and have studied it in every form, in exercises of reading, writing, conversation, and translation. This has been the principal object of our pursuit. We formerly mentioned, that we had an English school: it now contains *fifty* boys. In the month of January we opened a native school, and engaged a teacher at 10 rupees per month. Before the Rev. Mr. Carr, Chaplain to the East India Company, arrived, we preached to the soldiers every Sabbath morning, and in our own house in the evening. We have reason to believe these services were accompanied by the divine blessing. The change of sentiments and reformation of life which we observe in some, are sufficient grounds of encouragement. O that we were able to say, that we employed part of every day in preaching the glorious gospel of the blessed God to the inhabitants of Surat and its neighbourhood. It behoves us to speak with much caution and modesty on this head; but I hope the time is not far distant when our knowledge of the language will enable us to "preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." We have public worship in our own house on the Sabbath, and on Wednesday evenings, in English. Some natives have occasionally attended, to see the manner in which we conduct divine service, and have requested us to inform them

what we had been saying to the people. We eagerly embrace such opportunities by reading to them some striking portions of the Holy Scriptures, which we endeavour to impress on their minds by conversation. Beside prosecuting the study of the *Guzeratte*, we are preparing in that language a small catechism, and a few very short scripture tracts, which we shall get printed at Bombay. We hope soon to hear that you have ordered a printing press for us from Calcutta. Our American brethren at Bombay are, with the approbation of the *Board of Directors for Foreign Missions*, beginning to print the Scriptures in the Mahratta tongue. They have obtained a fount of types from Bengal.

We purpose to establish more native schools as prudence will permit; and, should it be the will of our heavenly Father to spare our lives, and continue us in health, we hope to be the humble instruments of translating and putting into the hands of the inhabitants of this district, the word of inspiration in their own tongue.

The Rev. Mr. Carr, the Company's Chaplain, whose name I have already mentioned, is a pious character, and is on the most friendly terms with us. He has a school particularly for the children of soldiers. He preaches in the Court House on the Sabbath, and we attend in the morning, as we do not preach on this part of the day since he came to Surat. The Rev. Mr. Davis, a clergyman also, to whom we had a letter of introduction, is in Bombay, and is an exemplary Christian and a good minister.

EXTRA GANGES.

MALACCA.

Extracts from the Journal of Mr. Milne, concluded from page 114.

Oct. 21, 1816.—To-day, *Chin-seen-sang*, one of my school teachers, whose son died of the measles a few days past, told me, that he had put away his idol out of his house, on the day his son died, because he saw it could not help him. He anxiously inquired about the right way of serving God, which I endeavoured to explain to him. He said he was greatly troubled about a sentence in the writings of *Mung-tze*, a Chinese philosopher, which runs thus, "*Pŭh heaou yew san, woo how wie-ta*," *i. e.* of the three kinds of unfilial conduct, to be without posterity, is the greatest. "Once," said he, "I had a child; now God has taken him away, and I fear I shall have none to leave behind me." I observed, that the passage he referred to, contained a palpable error. 1st, Because it supposed that it was in every man's power to marry, and have children, if he himself wished, which was not true; and what was naturally impossible, could not be sin. 2dly, Because it leads to concubinage. If a Chinese has lived with his wife till she be forty years of age, without having children, especially male children, he thinks himself perfectly justified from such principles in taking a concubine, although his wife be yet alive. 3dly, Because it leads to idolatry; it is indeed

founded on an idolatrous principle, viz. "that living posterity should sacrifice to their deceased ancestors;" and the whole force of the passage arises from this principle. Indeed I could perceive that the fear of having no child to sacrifice at his tomb, was that which chiefly troubled the poor man.

Such, when fully examined, is the nature and the tendency of not a few of the sage sayings and moral maxims of Mung-tze and Confucius, (those divine philosophers, as European Deists have called them,) and such will be found to be the nature and tendency of three-fifths of what passes for exalted filial piety among the Chinese.

After the above conversation, which I suppose he had related to his friends, there was much reasoning among them on the subject.

Oct. 28.—Private conversation and prayer with *A-gnăng*, another of the type-cutters. He has been several times to England, and mentions with gratitude the kindness he met with in London. He had read some religious tracts there. He expressed a desire to be baptized, after which I had, at several different times, conversations with him, and endeavoured to explain to him more fully the nature of the gospel; the necessary qualifications for baptism; together with the subsequent conduct required of those who receive it. The fear of suffering persecution on his return to China seemed much to discourage him; but what made me hesitate to baptize him was his having, in the course of conversation, thrown out some hints to this effect, "that if he were of the *Hung maou Kiaou, (i. e.* English religion, as he called it,) the English would perhaps assist him;" by which I supposed he meant that he might look for some worldly gain or advantage in consequence of his becoming a Christian. This afforded me an opportunity of stating, in a more clear and decisive manner, the end and design of the Gospel, together with the motives which should induce sinners to embrace it. I told him that the end of the gospel was not to make men rich, easy, or great, in the world; but righteous and holy: that although, by the observance of its precepts, men were made diligent in their business and frugal in their habits, and might in this way obtain many advantages even of a temporal nature; yet that it pointed chiefly to a spiritual and eternal good, to be enjoyed principally beyond death. After this statement, disappointment seemed marked in his countenance, and he has not since attended for private conversation. He, however, still attends the daily worship, and the Sabbath exhortations, with an apparent seriousness, which encourages me to hope that he may, at a future day, become a disciple of Christ.

Nov. 3.—*Sabbath.*—At twelve o'clock this day I baptized, in the name of the adorable Trinity, *Leang-Kung-Făh*, whose name has been already mentioned. The service was performed privately, in a room of the mission-house. Care had been taken, by private conversation, instruction, and prayer, to prepare him for this sacred ordinance: this had been continued for a considerable time. Finding him still stedfast in his wish to become a Christian, I baptized

hope, the effect of Christian truth, and of that alone,—yet, who of mortals can know the heart? Several searching questions were proposed to him in private; and an excercise suited to the case of a heathen candidate for baptism, composed and given to him to read and meditate upon.

He belongs to the province of Canton, is a single man, about 23 years of age, and has no relation living, except a father and brother. He can read a plain book with ease, but has had only a common education; is of a steady character, and frugal habits. His temper is not so sociable and engaging as that of many other Chinese. He was formerly stiff and obstinate, and occasionally troublesome. Of late there has been scarcely any thing of this kind to complain of. He came with me from Canton, in April, 1815, to Malacca. He told me the other day, that he was employed in printing my "*Treatise on the Life of Christ.*" Whether he had been seriously impressed with the contents of that book, I am not able to say.

With respect to his former life, he observed, "I was never much given to idolatry, and seldom went to the temples. I sometimes prayed towards heaven, but lived in careless indifference. Although I rarely went to excess in sin; yet I have been occasionally guilty of drunkenness and other kindred vices. Before I came hither, I knew not God; now I desire to serve him." He wished to be baptized *exactly at twelve o'clock*, "when," to use his own words, "the shadow inclines neither the one way nor the other." What his view in fixing on that precise time was I cannot tell; but, I suppose, it arose from the remains of that superstitious regard to "times," which prevails so generally among the Chinese. I told him, that God had not distinguished one hour from another; and that he, as a disciple of Christ, must in future regard every day and hour alike, except the Sabbath, which is to be devoted specially to the service of God. Aware that some superstitious attachments may, for a considerable time, hang about the first convert from paganism, and that it *is in the church, and under the ordinances thereof*, that these attachments are to be entirely destroyed, I did not think it advisable to delay administering the initiatory ordinances.

At baptism, the following questions were proposed to him, to which he answered as below.

Question 1. Have you truly turned from idols, to worship and serve the living and true God, the creator of heaven and earth and all things?—*Answer.* This is my heart's desire.

Q. 2. Do you know and feel that you are a sinful creature, totally unable to save yourself?—*A.* I know it.

Q. 3. Do you really, from your heart, believe that Jesus Christ is the Son of God, and Saviour of the world; and do you trust in him alone for salvation?—*A.* This is my heart's desire.

Q. 4. Do you expect any worldly advantage, profit, or gain, whatever, by your becoming a Christian?—*A.* None: I receive baptism because it is my duty.

Q. 5. Do you resolve from this day till the day of your death, to live in obedience to all the commandments and ordinances of God; and in justice and righteousness of life before men?—*A.* This is my determination; but I fear my strength is not equal to it.

On my part, the ordinance was dispensed with mingled affection, joy, hope, and fear. May he be made faithful unto death; and as he is the first fruits of this branch of the mission, may an abundant harvest follow to the joy of the church, and the honour of Christ.

Since his baptism, some private means have been used to increase his knowledge; to impress his heart more deeply; and to strengthen his faith.

Nov. 10.—Having, since the last date, had a very large blister applied to my side, I am able to do very little.

To-day conversed privately with *Chin-Saen-Sang*, who expressed a wish to be baptized. Several things in his conduct justify me in not consenting to his wish at present. I encouraged him to come often and converse with me in private. On one of these opportunities, I asked him—"You now desire to be baptized; but suppose your countrymen and neighbours should mock and revile you, and seek to injure you, for turning away from the religion of your fathers to embrace another, how do you think that you would then act?"—He said, "I had not before considered that; I must think of it." Some time afterwards, observing, that he seemed desirous to decline those private interviews, I asked, "Do you still retain a desire to be baptized?"—*Answer.* "I have been thinking on what you last told me about my friends mocking and reviling me; and I am afraid"—Having some reason to think that other causes deterred him, I advised him for the time to attend the worship of God, read the scriptures, and pray. He daily attended; but in proportion as the recollection of his affliction in the death of his son becomes blunted, in the same proportion his desire to repent and turn to God, seems to die away. "*When he slew them then they sought him.*" Psalm lxxviii. 34. How correct is the picture which revelation has drawn of the heart and character of man! Among the Chinese the likeness is as striking as it can be in Europe.

Nov. 28.—Printing Press, with a fount of English types, and workmen, arrived, from Bengal. A Malay fount had reached some time before.

Sabbath engagements.—Not having noticed the labours of the Sabbath, in the preceding pages, it may not be improper, before I close, to observe, that in general they have been directed in much the same way as those of last year.

In the morning at seven o'clock, the scriptures and a short discourse are read to the Chinese, accompanied with prayer. The teachers, scholars, domestics, and others, employed about the mission, attend, and some strangers occasionally.

At ten o'clock I preach in the church, in English. From twelve till four some of my Chinese hearers now and then call to converse, and ask farther explanations of what they hear in public. This I have encouraged as much as possible: still there are but few who

come. From four o'clock till six the school boys are catechized. This is the most difficult and fatiguing part of the whole day's work—I trust not the least profitable. Since my last illness I have been obliged to employ *See-seen-Sang*, my Chinese assistant, to help me in this part of the work, which he has very cheerfully done At eight o'clock in the evening, I preach again in Chinese. On this discourse more grown persons attend; the number of stated hearers averages at from twelve to twenty, sometimes more, often fewer.

My reason for selecting this late hour for the evening service, is to accommodate the time of preaching to the leisure hours of the Chinese mechanics, many of whom do not leave off work till eight o'clock. Their labour on the Sabbath is just the same as on other days. At mid-day they are all at work, and the shops all open. Those among them who are in superior circumstances may be found at leisure in the middle of the day; and I hope to establish a mid-day discourse in some part of the town, for these and others of the heathen.

Daily Labours.—In these, as in those of last year, there is scarce any variety: close study fills up almost all the hours of every day. There is, as above observed, reading the scriptures, exhortations, and prayer, at seven o'clock every morning; after which the day is spent in the study of the language, in translating and composing, and in correcting and revising. Lately, I have devoted a little time daily to the study of the Malay written language; but my health does not admit of my giving it that attention which would promise speedy success. Every moment taken from the Chinese I seem to grudge.

These labours bear hard on my health and strength; but my mind is fully satisfied, and only satisfied when engaged therein.

Such close application to sedentary pursuits does not admit of my going much about among the people; or of devoting that time to oral instruction which the deplorable ignorance of the heathen requires. In order in some degree to supply this deficiency, I opened a weekly lecture in town, in the temple of *Ta-pĕh Kung*, on the Thursday evening, at eight o'clock. Through the influence of two of my most regular hearers, I gained admission into this small temple. Being a public place, though small, it seemed better adapted to my purpose than a private house, though larger, because quarrels and contentions, which would often prevent neighbours, who do not agree, from going to a private house, do not prevent them from going thither. The place is sometimes full. I sit down before the altar, preach the gospel of the Son of God, and often condemn idolatry in the presence of the idol and of its votaries. On great days, which sometimes happen on Thursdays, I am obliged to sit before pots of smoking incense, cups of tea, and burning candles of an immense size, placed on the altar in honour of the deity whose worship it is my aim to overthrow. This was the case last evening (Dec. 26). I will not presume to say a single

things have been done or are doing; but I think it would be not a little gratifying to the members of the *Bible Society*, to see half a dozen New Testaments taken out and opened in this idol's temple by the heathen, in order to search for the text, or to look over the passage explained. This is usually the case. There are some who had received New Testaments in 1814. They bring them from their houses, and carry them back when the service is over. How great a blessing will the Bible Society, who furnishes this precious book, prove to the world! How important its assistance to Missionaries!

Publications.—Since the beginning of last January to the present date, besides the tracts then published, but not distributed, and a large number received from China, the following have been printed here and mostly circulated.

	Copies.
1. Last year's Magazines bound up in one volume	200
2 Life of Christ	100
3. Outline of the Old Testament History	100
4. Catechism (Mr. Morrison's)	200
5. Tract on the Redemption of the World	200
6. New tract on "The Strait Gate"	1000
7. Ditto, "On Lying"	1000
8. This year's Magazines (500 per month)	6000
9. New Catechism for Youth, printing, not quite finished.	

The *Magazine*, this year, contains various discourses on theological and literary subjects. Among the most important are, first, four chapters of the *Essay on Creation*, which was began last year; second, a *Discourse on the spirituality of God, and the nature of divine worship;* third, a *Discourse explaining some of those figurative passages of scripture where the Divine Being is represented as possessing the members of the human body;* fourth, *Five discourses on the most important principles of Astronomy and Geography*, designed to bear against the false theories of the Chinese, on which much of their theological creed is founded.

The translation of Deuteronomy into Chinese took up a considerable part of my time during the first six months of this year. I have used the utmost pains to render it faithful, correct, and perspicuous. It affords me, however, no small comfort, that I could send it to my dear friend Mr. Morrison, for those corrections and improvements which his superior knowledge of Chinese, and long experience in translating, qualify him to make. I once thought I should have been able to finish the translation either of Exodus or Joshua, by the close of the year, but the state of my health has not yet permitted me to commence either.

Works in hand.—In addition to the assistance I may continue to render Mr. Morrison in completing the translation of the Old Testament, I am desirous to execute the three following works:

1. *A Practical Commentary on the New Testament.*—I think I mentioned this before. Very little has been done at it this year.

2. *A System of Theological Lectures, on the Plan of Mr. Bogue.*—These will be chiefly a translation of Mr. B.'s, with such alterations and additions as are necessary to adapt them to the state of the heathen. Some progress has been made in them this year.

3. *A Scripture Dictionary on the plan of "Brown's Dictionary of the Bible,"* but more concise in the definitions, leaving out such historical parts as are likely to be of little interest to people living in China, and adding some things that may be necessary to render the customs and antiquities of the Jews and Greeks, so often referred to in scripture, plain and instructive to them. Some work of this kind is absolutely necessary to the illustration of the New Testament. The plan of it has been formed, and a commencement made. I have some valuable helps by me; but many are still wanting.

Exclusive of translating (which must for some time hold a chief place) and of composing for the Magazine, the three works abovementioned will require a period of not less than *ten years* (supposing a state of good health) to complete and revise them. I am firmly persuaded of the great importance of such works in order to the spread and establishment of pure Christianity in China; and should I be early called away by death, I hope they will be kept in view by those who come after me.

Dec. 29.—Conversing with *See-seen-Sang*, my Chinese assistant, he observed, "that he thought there was a great similarity between some parts of the Scriptures and the *Sze Shoo*, *i. e.* Four Books of Confucius." I observed, "True, in a few points there is some resemblance; but your books are extremely deficient. Can you point me to a sentence from the beginning to the end of them which shows how a sinful creature can obtain pardon and salvation?"—"It is very true," said he, "there is not one on that subject."—"Do they teach you any thing," said I, "concerning man's eternal state?"—Ans. "Confucius and Mung-tze *say nothing of things after death!*"

I then wrote out *fifteen particulars*, in which the *Four Books* were either erroneous or defective. For several days he has been pensive—often looking over the books and writing.

To-day I asked a school boy wherein *happiness* consisted?—Ans. "*In having enough to eat and drink, without the necessity of labouring.*"—This is the genuine language of one half of the Chinese—even their philosophy scarcely leads them higher. How true the words of Jesus—"After these things do the Gentiles seek."

Before I conclude this year's journal, I cannot forbear mentioning to the Directors how great obligations this Mission is under to Major W. Farquhar, Resident and Commandant at Malacca. It was chiefly owing to an introductory letter from him to the Government of Penang, that I was so kindly received there, and my memorial so condescendingly attended to. Various other instances of the important services he has rendered to this Mission might be enumerated, which deserve the most grateful acknowledgments of the Society; as do also the liberality of the two gentlemen

whose names are mentioned below, for donations received from them towards the building.

	Spanish Dollars.
William Chalmers, Esq.	60
Major John Mc. Innes	100
Total	160

AMBOYNA.

Abstract of a Letter from Mr. Joseph Kam, *Missionary at Amboyna,* 1817, *(no date of month.)*

It has been with the greatest delight and thanksgiving to God, I have several times written to you of the pleasing expectations as to the great work of the Lord in this colony, especially among the poor heathen; of whom the inhabitants of three negerys have lately come forward to testify their repentance towards God, by abolishing every vestige of their idolatry, destroying even the houses appropriated to the worship of the devil, which for many years have been standing, not only in secret places in their forests, but even publicly in their negerys.

The names of the places in which these pleasing events have occurred, are *Aboro, Hulaliuw,** and *Kariou.* Of the two former I have sent reports by Capt. Lensy; and I shall take the first opportunity to send a report of the latter place, in which a great number have embraced the mercy of the Redeemer. I felt very much astonished, that the prince of this world so quietly suffered the loss of so much of his territory, and so many of his subjects. Soon, however, the tumult and murders occasioned by the resistance of the Malays to the Dutch government, who attempted to take troops from the Molucca Islands for Java, abated my surprise, while they filled me with alarm. The resisting party endeavoued to compel every Christian in the negery to assist in the dreadful revolt; the consequence of which has been, that a great number of the inhabitants have been dreadfully massacred, because they would not join with the revolters. They have murdered the *Rajah* of the negery Sirisory, and a great number of the Christian inhabitants of his negery. He was always a great assistant to me, whenever I have travelled in this island to visit the negerys; and was honoured by every one in it on account of his religious character. After this, the revolters came to the house of the resident, Mr. Vanderberg, whom they murdered, together with his wife and child, and the Secretary of the Government.

The Government have made a powerful attempt to bring this island to subjection, but they found the resistance greater than they expected; and we have lost a major, a captain, and several other officers, besides a great number of troops, as well from the navy as from the army, so that we are in great danger even at Amboyna.

* At this negery no less than 34 devil's houses have been destroyed.

I had purposed to visit the northern part of the Island Celebes, and also the island Sanga (or Sangir) where the inhabitants have for two years been desirous that I should come over and pay them a visit. The late tumults have, however, prevented me. Government requested I would postpone my journey; and has employed me in writing a great many letters in the Malay tongue for the islands, and in translating the Malay letters received from thence. I have thus had little time to attend to my important engagements in preaching the Gospel; and therefore have requested to be released from this business, as inconsistent with my ministerial and other missionary duties.

Every means have been employed to keep down the spirit of revolt, by offering remission of punishment, &c.; but we are yet in great danger. My faith is oftentimes at a very low ebb; so that I have been compelled to cry out, "O! my God, my soul is cast down within me; all thy waves and thy billows are gone over me!" Neither my body nor my soul has, however, been hurt. I have escaped many dangers by land and by sea; and out of the darkness, which at present surrounds me, I have confidence there will come again a glorious light, perhaps greater than before. Surely the mercy of the Lord has accompanied my poor labours from the time of my arrival in Asia! Surely the time of salvation is at hand, and will be accomplished in favour of the poor heathens, who are so numerous in this colony!

Remember me, my dear brethren, in your prayers constantly, and the cause of Christ in these parts.

P. S.—My new place of worship, to receive the heathen congregation, is built nearly to the height of the roof; but the work is suspended, on account of the workmen being obliged by the government to take up arms. I have received a most excellent letter from my dear people at *Sourabaya*, dated 26th Feb. 1817; from which it appears, that the Spirit of God is carrying on his work in their hearts. They constantly assemble together, and keep up their monthly prayer meeting; out of collections at which they have sent to me the assistance of silver *rupees*, 142. 11. From the Island of Banda I have also received *rix-dollars*, 38. 26.

SOUTH AFRICA.

Extracts of a Letter from Mr. Evan Evans, *Missionary at Bethelsdorp, dated May 29th*, 1817; *containing a Narrative of his Journey from Cape Town to that place.*

Having arrived at the place of my destination, I think it is my duty to inform you, in as brief a manner as I can, of the principal occurrences which we met with on our journey from Cape Town to this place. Thursday morning, Jan. 30th, Mr. Gilsin, one of the Directors of the Caledon Auxiliary Bible and Missionary So-

ciety, came with two waggons to take us to that place. In the afternoon, Messrs. Taylor and Brownlee, with Mrs. Evans and myself, took leave of all our good friends in Cape Town, and commenced our journey. Our dear brethren, Messrs. Thom and Kitchingman, accompanied us on horseback until we outspanned the first time, where we took some refreshment in the open air; after which we held a prayer-meeting together, to commend ourselves to the Lord and the word of his grace. After taking an affectionate leave of each other, we continued our journey, and our brethren returned. Saturday afternoon we reached Caledon, where we were kindly received and entertained by the Rev. Mr. Vos. We stopped there seven weeks, waiting for Mr. Pacalt; during all which time Mr. and Mrs. Vos, with all their family, shewed us much kindness and attention. The Lord has been pleased to crown Mr. Vos's labours in that place with much success; he has an increasing church and an attentive congregation, some of which come several days' journey to hear him on the Sabbath days. The Monday morning after our arrival, the Annual Meeting of their Auxiliary Bible and Missionary Society took place; which was conducted with such order and regularity, that I was almost ready to imagine I had been instantaneously transported from Africa to London. It is patronised by Mr. Froneufelder, the Deputy Landdrost of Zwellendam, who subscribes liberally towards its funds. Mr. Vos is treasurer, and Mr. Bergman, the Landdrost's secretary, is secretary. Both these gentlemen, as well as the directors, are very zealous in the cause. We cannot speak too highly also of the kindness and attention which they shewed towards us during the time we were at Caledon.

Mr. Vos holds a meeting in his house every Sunday and Wednesday evenings, for the instruction of slaves and Hottentots; and on the Sabbath mornings one of the elders of the church performs the same duty. Although Mr. V. does not now bear the name of a Missionary, he does not appear to have lost any of his missionary spirit, but has the same ardent zeal for the conversion of the heathen burning in his heart as in former times; and he has been the honoured instrument, in the hand of his great Master, of doing much good in these parts, among a people who were before very destitute of the means of instruction.

Feb. 13, we visited the Moravian Settlement at Gnadenthal, where we were received with the greatest friendship and brotherly love by all the brethren and sisters, particularly Mr. and Mrs. Leitner. Mrs. L. is an English lady, from Fairfield, near Manchester. We stopped with them till the following Monday. They have a beautiful settlement there, with a large vineyard and an excellent garden, from which they get abundance of every kind of plants, vegetables, and fruits which the climate produces. They have spared neither pains nor expence to make this place like a little earthly paradise. About 1,400 people belong to the settlement, though not above half reside there. They have also a fine church, which will contain upwards of 1,000 people, and which cost their Society upwards of 30,000

guilders. The brethren favoured us with a short account of the settlement from its commencement, the opposition they met with, &c. While viewing it from the top of a hill close by, and comparing this place now with what it is described to have been 25 years ago, when the Missionaries came the second time, at which period it was a complete wilderness, and only a single hut in the place, and the brethren were obliged to cut their way through bushes and briars to come to it, I was compelled to cry out and say, "What hath God wrought!" "These are the Lord's doings, and they are wonderful in our eyes." By the example of these brethren also, I saw what we might do, through the blessing of God, and patient perseverance in the great work to which we have been sent.

After remaining here three days we returned to Caledon, where we remained five weeks longer, waiting for Mr. Pacalt. But that we might improve our time to the best advantage, we studied the Dutch language with as much attention as we could; in which Mr. Vos was so good as to give us sometimes two and sometimes three lessons daily, by which means much expence was saved to the Society for our instruction. The cause of Brother Pacalt's delay arose from the miscarriage of both the letters which were sent to apprise him of our coming, they having been entrusted to private hands, instead of being sent by post.

On the 27th of February we reached Zwellendam, and were kindly entertained by Mr. and Mrs. Koster. We then proceeded to Mr. Van Wycke's house, at Yonker's Fontein, who hospitably received us. In the afternoon of the Sabbath we were there, Brother Pacalt preached a funeral sermon for Mr. C. P. De Jager, from Rev. xiv. 13. I never witnessed a congregation so affected as they were on this occasion; I could not observe a dry eye in the whole house. After this, Mr. C. Plasie preached from 1 Peter, i. 1—4.; he appears to be partial to preaching by similitudes, which is a good way, particularly in such countries as Africa. When speaking of the desert of sin, he said, "As it does not matter whether a person is bit by a small or large serpent, the poison being equally contagious and mortal in its nature, though, perhaps, not so powerful in its operation; so, in the same manner, every sin is mortal in its nature, whether it be a small sin, as we may call it, or a great and heinous offence; both are equally committed against an infinite, just, and holy God, consequently deserving eternal punishment, though certainly there will be degrees in the punishment, according to the number and aggravations of the sins committed." I could not help admiring their zeal, humility, and simplicity. They are well versed in the sacred scriptures, and are all, both old and young, able to read them fluently. Being destitute of the means of instruction which we Europeans enjoy, they seem to make their Bible and hymn-book their whole study. I believe them to be very sound in doctrine, their religion being solely founded on the word of God. They have an affectionate regard for Mr. Pacalt, many of them call

him their father in Christ; his usefulness, while among the farmers, was very great.

Tuesday, April 1st, we took leave of this kind and pious family, after they had filled our waggons with every thing we wanted for the remainder of our journey, besides giving us great quantities of dried fruit, &c. as well as fruit to eat on the road.

One o'clock Saturday morning, April 5th, we reached Hooge Kraal. Immediately on our arrival, all the people in the place got up and flocked round our waggons to welcome us to their kraal. They ran to meet Brother Pacalt just in the same manner as children run to their father when he returns home from a long journey. Had we all been angels from heaven we could scarcely have been received with more joy than these poor people manifested towards us at this time. After we had taken some refreshment, Mr. P. called the people into the house, where we held a prayer-meeting together, to thank our heavenly Father for his providential care over us on our journey. While he was engaged in prayer, the people, unable any longer to contain their feelings, began to weep and cry aloud. After singing a hymn, one of the women was desired to engage in prayer, which she did in the most zealous and fervent manner. Oh, how ardently this poor woman thanked the Lord for putting it in the hearts of his dear people in the far and distant land to send his servants with the everlasting Gospel to them poor Hottentots, the most despised and neglected nation in the whole earth, to instruct them in the way of everlasting life. How she expressed her wonder and astonishment that any should be found in the world possessing so much love towards such black, miserable, and poor beings as they were, as to leave their native country, their dear fathers, mothers, brothers, sisters, friends, and in fact, all that was dear to nature, to come and live in such a wilderness as this is, in order to be the means of saving such sinners as they were from everlasting perdition. How she wondered that we ventured to cros the mighty and boisterous ocean, to travel over high mountains and through deep rivers, to come and live among them poor Hottentots, who had nothing to give us after all our trouble and labour. Her manner and language, I think, was enough to affect the hardest heart.

Although you have heard of it before, I cannot omit noticing here the singing of the Hottentots, which is most delightful; I should almost think it worth while to come from England to Africa to hear them. Their voices are nearly, if not fully as beautiful as any musical instrument I ever heard: to hear them when alone in the fields, in the mornings and evenings, is in the highest degree delightful.

The Tuesday evening before we left Hooge Kraal, we heard an old man, about, if not upwards of 90 years of age, engage in prayer. You can hardly imagine how interesting it was to hear this poor old man so heartily thank the Lord for sending his blessed Gospel to his nation in his days, and particularly for making it efficacious to his own conversion.

On Thursday, April 17th, we took leave of the affectionate people at Hooge Kraal to commence the last part of our journey. Brother Pacalt's people lent us two spans of oxen to take us to the top of Cradock's-berg, a high mountain we had to cross, in order to spare ours for the rest of the journey. Mr. Pacalt accompanied us a day's journey over the mountain, in which he did us great service, for I do not know that we should have been able to have got over without his assistance, the roads being slippery after the rains. Many of the people also followed us several miles, singing the greater part of the way. When it was time that they should return, we held a prayer-meeting together in a wood at the foot of the mountain: the woods and mountains echoed with the sound of their melodious voices.

At last, after many a waiting hour, we arrived safely at Bethelsdorp, on Wednesday evening, April 30th, where we were received with every mark of kindness and Christian affection by Mr. and Mrs. Messer, which they still continue to shew. Not a single accident of any kind happened to us all the way from Cape Town to this place, for which we have great cause to bless and praise the name of the Lord our God, whose mercies towards us, both on sea and land, have been manifold. Here we may raise our Ebenezer, saying, "Hitherto hath the Lord helped us."

Friday, May 9th, Brother Messer accompanied us to Uitenhage, where we waited on Col. Cuyler, the Landdrost. He shewed much kindness and attention towards us, and he has given me permission to preach in English to the soldiers at that place, and the use of the church for that purpose.

I have no time or room at present to write any thing respecting the state of Bethelsdorp, this letter being already twice as long as I at first intended. Though the outpouring of the Spirit is not now so powerful as it is represented to have been some time ago, yet we have the pleasure of seeing some, weekly, "seeking the way to Zion, with their faces thitherward."

Brother and Sister Messer, Brother Brownlee, and my wife join with me in love and respects to all the Directors, hoping we shall not be forgotten by them in their supplications before a throne of grace. Dear fathers and brethren, pray daily for us, that the everlasting arms of Jehovah may be underneath us, to make us useful in his great vineyard, and that we may be enabled to be good Missionaries of Jesus Christ among the poor and unenlightened heathen.

LATTAKOO.

Abstract of a Letter from Mr. ROBERT HAMILTON, *dated Lattakoo, May* 15, 1817.

We left Griqua Town on the 16th of April, and after a favourable journey arrived at Lattakoo on the 25th, and found the mission in a better state than we expected. On our arrival we paid a visit to King Mateebe in his house, and found him and all his household

the dark. A light being made he and Queen Mutruta shook hands with us. Being informed through an interpreter that we were come to live among them, he replied "we must consider this land as our own, and live and die among them." He then asked for tobacco, some of which I gave to him, in return he presented me with three stalks of his corn, which is sweet to the taste; we then parted, again shaking hands.

Understanding that it was King Mateebe's determination to remove the city to the Krooman River, I went and looked for proper stones for millstones, and found two, close by the city, 28 inches broad, and 10 inches thick, which I have prepared for a Water Mill at the Krooman. Perhaps I am the first who has hewn a stone at Lattakoo. When I made the hole in the middle of it, the people were struck with wonder. One observed "that these men must be from God, who can do such things." The Queen asked if we got our clothes from the Sea Water, as she had never seen any beasts with such skins. When I began to plain wood the people expressed their surprise that they had never seen it done before. The chain of our waggon however, strikes them as the greatest wonder of all, they say a god must have made it.

I am sorry to inform you, that not one of the children here will come to school. We have begun to learn the language in which we have hope of succeeding. I received Mr. Campbell's letter after my arrival here. That part of it which refers to Mateebe, I caused to be read to him. When the King heard it, he smiled, and said he could not comprehend what the Missionaries said. Cupido is settled among the Corannas.

Prior to the arrival of Mr. and Mrs. Hamilton, Mateebe had been out on a predatory expedition against a nation situated to the north-east of Lattakoo. The Missionaries had in vain attempted to dissuade him from this project. He resolved to go at all events, and left the queen and children under their care. The nation whom he sought to plunder had wisely driven all their cattle into the town. Mateebe therefore resolved to attack the town, which he did himself in the centre. The people who had most strongly urged him to proceed upon this commando were on the right wing and soon gave way, the consequence of this was a precipitate retreat. The enemy then advanced with great fury and obliged Mateebe and his scattered army to fly for their lives. In their flight many of Mateebe's people were dashed to pieces by falling from the rocks. He is supposed to have lost more than 200 men. In his flight he wounded one of his feet, which is dressed by one of the Missionaries every day. This defeat has deeply affected the King's mind, and he greatly regrets that he did not listen to the advice of the Missionaries; says he has done wrong, and that he will no more go out on commando's, but will give himself up to the direction of the Missionaries.

While Mateebe was gone upon the above expedition to take the

cattle of other people, Makabo king of the Wanketzens sent a commando and took the cattle from one of Mateebe's out-posts.

By another letter dated at the *Krooman River*, June 11, we learn that the Missionaries removed from Lattakoo on the 4th of June, and arrived at the river on the 8th. This place seems to be well situated for a permanent settlement. One of them says, 'the plain is as large as the city of London, surrounded by tall trees, which afford a delightful shade in the summer, and give it a very pleasing appearance; it is like a gentleman's park.' They were accompanied by the king, his uncle, and several other chiefs, who went with them, in order to determine on the spot where the new town should be built. The king intended to return to Lattakoo, and call a general meeting of the chiefs, to see who are with him and who are against him; for several of them are extremely averse both to his removal, and his entertainment of the Missionaries. The king, however, appears to be determined: he complains much of some of his captains, who, he says, deserted him in the field, and left him when he was sick and wounded, to be eaten by the crows; but the Missionaries visited him, and dressed his wounds, therefore he should call them his best friends.

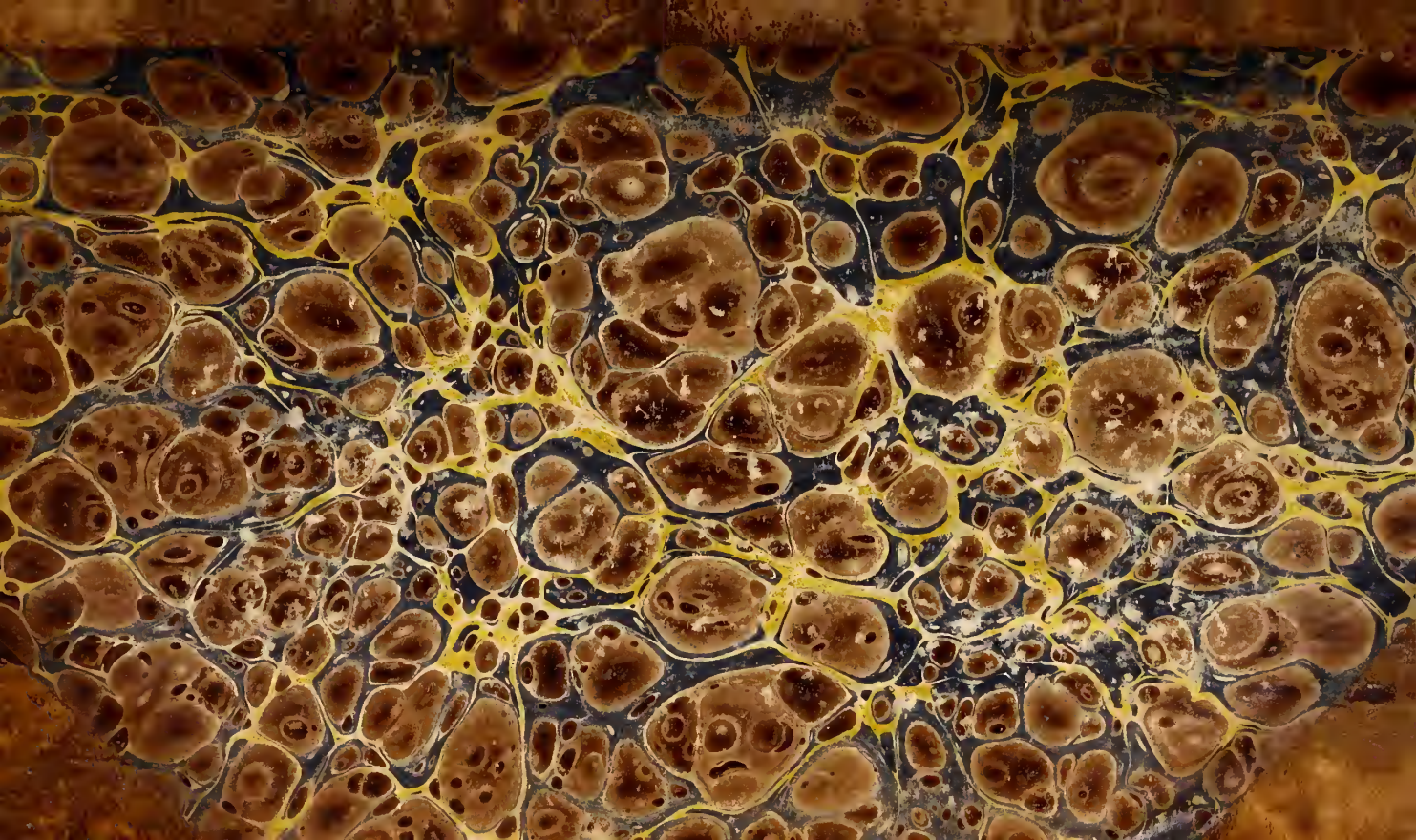
CAFFRARIA.

Communications have recently been received from Mr. Joseph Williams, Missionary to the Caffres, dated 7th August, 1817. Mr. Williams left Bethelsdorp on the 15th of June, 1816, accompanied by his wife and child, and 23 persons from Bethelsdorp, including children. He arrived at the place of his destination, on the banks of the Kat River, on the 15th of July. On the 18th they were joined by ten Caffre families. He proceeded to build a house of rushes, 16 feet long, 14 wide, and 13 in height; after which he made a garden, but the excessive heat destroyed the seeds he brought from England; all was burnt up, except a few beans and some Indian corn. He cleared also a piece of land for cultivation; but for want of rain was not able to plough. The sixth day after his arrival he began to teach the alphabet to children and adults; 50 or 60 attended then, afterwards about 120; about 150 have learned the alphabet, 12 can spell words of two syllables, and nearly all have learned a little Dutch hymn. They assemble four times on the sabbath for religious worship; the attendance is about 100. Jan Tzatzoo usually addresses the people on the evening of the sabbath. They have worship twice a day during the remainder of the week, at sun-rise and after sun-set. He had been visited by King Geika, with whom he had had long conversations. The king is desirous that more Missionaries may be sent, but his people generally are not. On the 8th of September the two brothers of Jan Tzatzoo arrived, and seemed powerfully affected under the preaching of the word of God; after remaining with them a month, they returned home, and declared what they had heard and felt of the good word of life. In December they paid a second visit, and appeared teachable and humble. In January they came and took up their residence at

the Kat River. They were constant in their attendance on public worship, and are the most industrious persons in the Institution. Before they left their father, Jan visited him for a week, during which time he assembled his father's people morning and evening for worship, and the old man always joined them, and appeared anxious that his sons should continue with him; many of his people appeared much affected under the preaching of the word of the Lord. The old man, however, whom Mr. Williams has visited, is very ignorant on religious subjects, and insensible to the concerns of his soul.

On the 19th of December, Mr. Williams began a dam in the river, for the purpose of leading out the water on the land; this is a great and very difficult labour, and may not be completed in 12 months. He has been ably assisted in it by the sons of Tzatzoo, who have thus put their industrious spirit to a severe test. Soon after the commencement of this work, and whilst labouring in it, Mr. W. unhappily so much injured the fore-finger of his left hand, as to be under the necessity of having the finger cut off. This operation was performed at Captain Andrews's post, by Dr. Mahary.

Mr. W. had received advices that the *Tambookie* nation had been much afflicted of late with sickness and death, and that some of them anxiously enquired of the Caffres if they were to have a teacher; when he would come, and said that they longed to see his arrival.

GREEK ISLANDS.

On the 19th of September, 1816, the Rev. Isaac Lowndes, together with his wife and infant daughter, embarked on board the Prince Leopold, Capt. Smith, for Malta, to prepare, at that place, for his ulterior destination on a mission to the Greek Islands. He arrived, with his family, safe at Valetta on the morning of the 6th of November. During the year which Mr. L. has remained in Malta, he has been diligently prosecuting the study of the modern Greek, and also the Italian, which latter is almost as necessary as the Greek itself to a Missionary in the Ionian Islands, where the Italian language is very commonly spoken. Mr. L. for some time after his arrival, preached in his apartments every sabbath evening, to from 25 to 40 persons, several of whom appeared to him to be decidedly religious characters. About the beginning of June, the Government granted him the use of a house, rent free, in which he has fitted up a room that will contain 100 persons. He has now, for several months, preached four times a week; the attendance is about 50. Mr. L. has distributed a considerable number of Italian and English tracts; also a number of copies of the Italian Testament, English Bible, Doddridge's Rise and Progress, and Bogue's Essay, &c. in Italian. Mr. H. Drummond having, last Spring, visited Malta, and succeeded in establishing a Bible Society there, Mr. Lowndes was appointed Secretary to it, conjointly with Dr. Naudi and the Rev. Mr. Jowett. Mr. L. is now waiting a favourable opportunity to depart for the Greek Islands.